

Three Sermons :

I. The Wrath of GOD
against Sinners.

II. GODS Eternitie, and
Mans Humaneitie.

III. The Plantation of
the Righteous.

By T. H.

ROM. I. 18.

*The wrath of God is revealed from
Heaven, against all ungodliness
and unrighteousnesse of men, who
hold the truth in unrighteousnesse.*

LONDON,

Printed by M.P. for John Stafford,
dwelling in Black-Horse-Alley
neere Fleetstreet. 1638.



V

lee
un
be
rn



h



THE
VV R A T H
of God against
SINNERS.

ROM. I. 18.

The wrath of God is revealed from heaven, against all ungodlinesse and unrighteousnesse of men, who hold the truth in unrighteousnesse.



IN the fore going verses, the holy Apostle, by way of Preface; prepareth way for the truth that hee would

A 2 deli-

deliver, and the doctrine he purposed to dispence of, and that all cavils might be removed; and that the Word of God might take deeper root and better acceptance, hee uses these three particulars; and first hee cleares the authority of his challenge, hee came not before hee was sent of God, and therefore being called, it concerned him, and was his duty to do good.

2.

He discovers the tender-nesse of his love, and his marvellous readinesse to do them good, in the 12, 13, and 14 verses. It was a debt the Apostle ought the *Romans*, therefore hee ought to pay it; and now way being made, he comes to the

maine

maine point, that is, That a
man is not justified by doing,
but by beleeving, and this
he confirmeth; first by the
testimony of Scripture, that
a man is justified by faith, and
not by workes, ye shall live
by faith.

Secondly, by force of Ar-
gument, and that after this
manner; If all men by the
workes of the Law, cannot
shunne the wrath of God,
then a man cannot be saved
by the workes of the Law.
This hee propounds in the
words of the Text, and pro-
secutes it in the Chapter fol-
lowing, and affirms that nei-
ther of them can be saved by
the works of the Law.

First, In the Text observe
these two particulars: first,

the dealing of wicked men with the truth of God, they *hold the truth of God in unrighteousnesse.*

Secondly, Gods dealing with them, they dealt roughly with the truth, they laid violent hands on it, and God he deales as rigorously with them.

And the reason why they hold downe the truth is, because of some lust in their soules that is beloved of them.

Secondly, The Apostle shewes against whom Gods wrath commeth.

Thirdly, The universalitie in these words *All*. God doth not deale partially, but all that misprison the truth in unrighteousnesse shall have

have the wrath of God denounced against them.

Fourthly, The place from whence it shall come, (from heaven.)

First, we are here to know what is meant by truth: For the better understanding of the Text: Truth carries two things with it.

First, The rule of righteousness, which is that homage and obedience we owe unto God; and this rule of righteousness is the most excellent rule that is.

Secondly, Truth carrieth in it selfe, the efficacy and power of truth, and therefore the Apostle *Paul* sharply reproves *Peter*, *Gal. 2. 14.* *se*; that though he observed the Gospel in the

the dealing of wicked men with the truth of God, they hold the truth of God in unrighteousnesse.

Secondly, Gods dealing with them, they dealt roughly with the truth, they lay violent hands on it, and God he deales as rigorously with them.

And the reason why they hold downe the truth is, because of some lust in their soules that is beloved of them.

Secondly, The Apostle shewes against whom Gods wrath commeth.

Thirdly, The universalitie in these words *All*. God doth not deale partially, but all that misprison the truth in unrighteousnesse shall have

have the wrath of God denounced against them.

Fourthly, The place from whence it shall come, (from heaven.)

First, we are here to know that is meant by truth : For the better understanding of the Text : Truth carries two things with it.

First, The rule of righteousness, which is that honesty and obedience we owe to God ; and this rule of righteousness is the most excellent rule that is.

Secondly, Truth carrieth in it selfe, the efficacy and power of truth, and therefore the Apostle *Paul* sharply reproves *Peter*, *Gal. 2. 14.* *truse* ; that though he observed the Gospel in the
A 4 maine,

maine, yet he did not walke with a straight foot.

Secondly, What is meant by holding the truth of God in unrighteousnesse.

To hold the truth of God in unrighteousnesse, is by a kind of violence, and strong hand to hinder the operation and passage of it, that the Word cannot performe that worke which otherwise it would in the hearts of them to whom it is sent.

Thirdly, What is meant by the word unrighteousnesse.

In some places it signifies a sinne that is committed against the second Table only; but here in this place it implies all sinful distempers and corruptions of heart, and
this

this word (in) unrighteousness , It carries the cause and authority , as when a man sayes , stop such a man in my name.

1 *Doct.* The truth of God is operative.

2 *Doct.* That wicked men are enemies to the Word of God.

3 *Doct.* That the corruptions of mens hearts, is the cause of the hinderance of the word. But I will draw them all into one.

Doct. That carnall and corrupt hearts hinder the power of the truth from working upon them, or prevailing with them, as much as in them lies.

It is true, that truth is powerful, and will prevail;

A 5

when he sends his truth to worke upon any corrupt heart, he doth not stand to aske our wils, whether we will receive or not, but hee will make it effectuell; hee will shake off all oppositions, and he will drive all before him; but let the Lord do what he will, yet the carnall heart will resist and stand out, and as much as in him lies, labour to keep out the Word; *Rom. 2. 14, 15.* Though Heathens be strangers from the life of God, and from the Covenant of Grace; yet this little remainder of the Law of God in their hearts, which remaines will be a working in them; so that murder and uncleannesse, they will punish with death.

The

The truth is discovered
three wayes.

First, when a man is about
to commit any sinne, as to
steale, &c. his conscience will
remonstrate him; and ~~so~~ in other
sinnes.

Secondly, the power and
efficacy of God may be ob-
served in the Creation, yet
the darknesse of mens eyes,
or the foggishnesse of their
understandings, do interpose
themselves.

Thirdly, by truth, is meant
the preaching of the Word,
when the truth is never so
apparent, and prooffes never
so pregnant, and arguments
never so invincible, yet their
hearts will not yeeld, nor
consent, when the light of
the Gospel is plainly dispen-
fed

sed and promulgated, there must needs be a marveilous light, and yet men will not yeeld to it, (as *Paul* and *Barnabas*) the word they taught, the Jewes put it away, when it gripes the heart, and begins to worke effectually, then they vomit it up againe.

Act. 7. 57. Yee stiff-necked in heart, yee doe alwayes resist the Holy Ghost, as your Fathers did, so doe yee. Gen. 19. 9. so the Sodomites did to *Lot*, when the old and the young were gathered about the house, and would have them out; and when *Lot* said, *I pray you, my brethren, doe not so wickedly. Stand back, say they, we will doe worse with thee then with them*: As they did to *Lot*, so you doe to Gods

Ministers

Ministers, when Gods Messengers come and intreat you; O brethren, do not so wickedly profane the Sabbath, and curse instead of praying; be not so malicious against the wayes of God, take heed of persecuting the servants of God, *Stand backe, say they, we will doe worse;* and thus they take up armes against the blessed truth of God, when it comes to pull them off from their cursed practises, &c.

*For the discovery of the point,
give me leave to expresse
three particulars.*

First, What is that worke which the truth would discover.

Se-

Secondly, How wicked men hinder it.

Thirdly, The reason why they doe so.

Quest. 1. What is the power of the truth, or what would it doe that wicked men oppose it.

Ans. It appeares in foure particulars; First, it is a word of Information: that is the first worke to discover all things to us in their proper colours, *Prov. 6. 23.* the Text tels us the Commandement is a Lamp, and the Law is Light, and the reproofes of instruction are the way of life; as a Lamp in the night, so the way may be discovered: so it is with the power of the Word of Truth, and he that hath a minde

minde carefully to attend, may be able to judge, and see right from wrong: a man cannot miscarry so long as he is directed by the light of truth: as the Sunne shewes all the Moates in the house, and the blemishes, so this is like the Sunne to discover and shew every moate and blemish, and to discover every privie and corrupt corner, *Ephes. 5. 14.* All things that are reprov'd, are made manifest by the light: for whatsoever doth make manifest, is light: Thou canst not enquire to doe any thing, but that will advise thee.

Secondly, As it is of Information, so it is of quickning, a word of power, that not onely telleth the way, but

Secondly, How wicked men hinder it.

Thirdly, The reason why they doe so.

Quest. 1. What is the power of the truth, or what would it doe that wicked men oppose it.

Ans^w. It appeares in foure particulars; First, it is a word of Information: that is the first worke to discover all things to us in their proper colours, *Prov. 6. 23.* the Text tels us the Commandement is a Lamp, and the Law is Light, and the reproofes of instruction are the way of life; as a Lamp in the night, so the way may be discovered: so it is with the power of the Word of Truth, and he that hath a minde

minde carefully to attend, may be able to judge, and see right from wrong: a man cannot miscarry so long as he is directed by the light of truth: as the Sunne shewes all the Moates in the house, and the blemishes, so this is like the Sunne to discover and shew every moate and blemish, and to discover every privie and corrupt corner, *Ephes. 5. 14.* All things that are reprov'd, are made manifest by the light: for whatsoever doth make manifest, is light: Thou canst not enquire to doe any thing, but that will advise thee.

Secondly, As it is of Information, so it is of quickning, a word of power, that not onely telleth the way, but

but enableth us to walke in it ; it puts vertue and ability to walke on chearefully.

It is not onely as the Sun to shew us the way, but as a streame to carry us in' that way God would have us walke, *Luke 24. 22.* there is not a light in the shining Sun (*Christ*) but is a warning to make nimble our benumbed joynts, *1 Tim 6. 3.* He calsit the wholesome word of Truth, whereof *Saint Paul* speakes, *Timothy* was nourished up with *Psalme 119*, *I will never forget thy Commandements because that thereby they ha quickned me.*

Thirdly, In the third place it is a coard, though thou be dull, it will plucke thee on

So in the fourth place, it is a word of conviction, with power to overthrow all the gaine-sayings of a man; it meetes with every cavill, it stoppes all the base trickes and devises of our sinfull mindes. *Luke 21. 10.* when the Disciples should bee brought before Magistrates, saith Christ, take no care what you shall speake, in the 15 *verse*, For I will give you a mouth and wisdom, which all your Adversaries shall not be able to gaine say, nor resist: And in *Acts 7.* the Adversaries of *Steven* were not able to gaine say the wisdom of *Steven*; the Word will convince thy minde, though a cavilling and distempered mind, *1 Cor.*

5. 25. Better speak one word in a knowne language, then a thousand in unknowne. And therefore said Saint *PAUL*, I was made manifest to your consciences, *Iob* 36. 10. He opens their eare to discipline, and commandeth that they returne from iniquitie; though stubborne, hee makes them give way to truth.

Fourthly, In the fourth worke of truth there is a soveraigne supream authority the word hath, it beares downe all, and carries all, and makes all to yeeld obedience when the Lord pleases to accompany it; therefore there is such a power that it is not carnall, but mighty through God to cast downe strong

strong holds, because hee takes place onely; so this is the fourth worke, it carries on a man, and commands the soule, 2 Cor. 10. 4. *The weapons of our warfare are not carnall, feeble and weake, but mighty through God, to the pulling downe of strong holds.* His Commandements are mighty, and what will yee doe when you set up strong mountaines of pride, and bulwarkes of resolutions: when yee are resolved, yee will have your finnes, as drunkenness, covetousness, &c. though yee perish for it. So that the truth of God carries the heart and eye, and foot. A mighty operation, The Apostle 2 Cor. 13. 8. said, *Wee can doe nothing a-*
gainst

gainst the truth : so that when God will make good his truth, wee can doe nothing against Gods truth; Company comes, provocations comes, friends, wife, though life comes, his resolution stands firme, hee sides with the truth, thus you see that truth will worke.

Secondly, for the second particular.

And that is, how a carnall man doth hinder this worke of the Word that it may not prevaile; the soule would have the sinnes, and the word would have the soule, now a corrupt heart opposes the truth in foure particulars.

First, A carnall heart is
marvellous

marvellous unwilling to listen to the truth of God ; so as to be informed and instructed in those things that would be too tedious : first, it is not willing to know what it should doe, lest it should doe what it would not ; therefore it keepes a loofe off : he is a stranger to the truth of God ; nay, if it be brought home to their doores, and God set open his mercies, the truth is, they will not so much as take notice of his mercies : To examine every thing, what need a man thus tediously trouble himselfe : thus they hinder the first worke of the truth : it is a Schoolemaster, but they stop their eares ; Carnall hearts when they see it comming

comming towards them, comming to tie them to obedience, if he heares the Word comming, hee slides away, he is loth to heare the cause, and loth to be perswaded, he will not be at home on that day, *Esay 30.10.* The people say to the Seers; see not, and to the Prophets, prophesie not right things, speake to us smoothe things, prophesie deceits. Get yee out of the way, turne aside out of the path, cause the holy One of Israel to cease from before us. They say to the Seers, see not, & to the Prophets, prophesy not right things: Doe not speake that they cannot heare, but speak faire and smooth things. *Iob 21.14.* Therefore they say unto God, Depart from us, for we desire

desire not the knowledge of thy
 ways; The covetous op-
 pressors cannot endure to
 heare of the gringding of
 the faces of the poore. *Actes*
28. 27. They stop their eares,
and winke with their eyes, least
they should see with their eyes,
and heare with their eares, and
understand with their heart,
and should be converted, and I
should heale them. I beseech
 you observe it as carnall
 men that are loth to know
 the truth: but if they search,
 they seeke after the Word
 as a Coward doth after his
 enemy, with a hope he shall
 not finde him, and a feare lest
 he should finde him; So a
 carnall man is loth to finde,
 and feares to know; and if
 he doe know and search, hee
 will

comming towards them, comming to tie them to obedience, if he heares the Word comming, hee slides away, he is loth to heare the cause, and loth to be perswaded, he will not be at home on that day, *Esay 30.10.* The people say to the Seers; see not, and to the Prophets, prophesie not right things, speake to us smoothe things, prophesie deceits. Get yee out of the way, turne aside out of the path, cause the holy One of Israel to cease from before us. They say to the Seers, see not, & to the Prophets, prophesie not right things: Doe not speake that they cannot heare, but speake faire and smooth things. *Ier 21.14.* Therefore they say unto God, Depart from us, for we desire

desire not the knowledge of thy
 wayes; The covetous op-
 pressors cannot endure to
 heare of the gringding of
 the faces of the poore. *Actes*
8. 27. They stop their eares,
and winke with their eyes, least
they should see with their eyes,
and heare with their eares, and
understand with their heart,
and should be converted, and I
should heale them. I beseech
 you observe it as carnall
 men that are loth to know
 the truth: but if they search,
 they seeke after the Word
 as a Coward doth after his
 enemy, with a hope he shall
 not finde him, and a feare lest
 he should finde him; So a
 carnall man is loth to finde,
 and feares to know; and if
 he doe know and search, hee
 will

will search no more then shall serve his turne: hee will not suffer truth to have the whole sway: as a prisoner in chaines, so carnall hearts keepe truth in Chaines: and no more then he doth know he would know. *Luke 4. 42.*

*And when it was day, hee went into a desert place, and the people sought him, and came unto him, and stayed him, that he should not depart from them. Hee made as though hee would goe further, but they stayed him by a morrall kinde of perswasion; so carnall men doe the truth of God, they stop and stay truth, *Rom. 12 .1, 2* *verses*, Fashion not your selves after the world; and in the Law, Ye shall not take the*

name of an idoll in your
mouth: The meaning is, ye
should not give honour to
them; but truth goes further;
Shall I once name an Idoll
in my mouth, much lesse set
up an Idoll in Gods service?
Is not this much more? but
stay you there, saith the car-
nall heart, as it is with an
old man that lyeth upon his
sicke-bed, when his eyes
are failing him, hee cannot
looke on the Sunne, when it
shines in his face; and there-
fore he desires them to draw
the curtaine, for sayes he the
Sunne shines too full in my
face; give me a little light:
told you there, a weake
light, and a weake light: so
when the Word comes to
one that would not part with

B sinne

sinne, if it come to shine full
in his face, and to pull down
his proud heart, and to de-
prive him of libertie; Oh
saith he, Draw the Curtaine
for the Sunne shines too full
in my face; but so much a-
serves the turne, Christ and
libertie, Christ and the
world; oh hold you there
saith he. *Deut. 12. 31.* Ye shall
not worship God as He
thens doe, but as Christians
Oh draw the Curtaine, &
and if thy neighbour offer
thee more for a commoditie
then it is worth, thou shouldest
not take it; Oh draw
the Curtaine, the Sunne
shines too full in my face
saith he; You must not
off your Ware with lying
Oh draw the Curtaine, &

full and so of drunkenesse, &c.
 briefly I conceive you doe
 de some measure know how
 Ob that they hinder the worke
 aine of the light of the truth; saith
 full *Jeremy*, I hearkned & heard,
 h a many laid their hands on
 an their thigh, and said, What
 th have I done? Oh brethren,
 ere the truth of God comes to
 sha our doores, and hearkens
 He whether any of you lay your
 ian hand on your thigh, and say,
 & What have I done?

off Secondly, whereby they
 odin hinder and hold down truth.
 nou A carnall heart labours to
 dra oppose this, & the powerfull
 Sumification of this, and that it
 fac doth thus: A carnall heart
 et p ses up an evill report on
 yin e good truth of God, that
 e, & might appear ugly to them

that should lay hold of it. The Spies when they went into *Canaan*, they did not so much consider the plenty of the land, to perswade the people to come, but raised up lies, there is strong holds and Iron Chariots, and mighty men, to dampe their hearts: so it is with a carnal heart; the Saints reprove, and Ministers preach, every one comes to reprove him, and yet he is not perswaded, & *John 6.6*. There was many that followed Christ for loaves, but when Christ pitched upon matter of exercise, say they, it is a hard saying. Carnal hearts when Christ is commended, and pleasantness, nothing but beauty, full of comfort, and

happy
him:
hereaf
ward fa
him on
ned, an
labour
Take
ground
little, i
of the
the but
we dea
truth o
Truth,
are bon
and the
yet t
decaye
they ha
hindere
ons, a
some V

happy are they that can get
him: Grace here, and glory
hereafter, Oh say they, it is a
hard saying, they present
him onely crucified, contem-
ned, and mocked; thus they
labour onely to hinder it:
take notice and see the
reasons why they profit so
little, it is because the worke
of the Word is hindered by
the businesse of our hearts;
we deale ill with the blessed
truth of God: it is with the
truth, as with a Trade; some
are borne to great estates,
and they are able to follow
it, yet their estate it may bee
decayes; what is the reason?
they have been wonderfully
hindered by many oppressi-
ons, and cruell dealings at
some Vsurers hand; just so

it is with the truth of God
you have had good meanes
Oh you have oppressed the
Word of God, and would
not open; if any would open
he would come in, but ye
have quenched the motion
of Gods Spirit.

Object. Is it in our power
to make the Word effect
all?

Answer. No, but it is
your power to doe what you
are able to doe; your legges
may as well carry you to the
Word, as to an Alehouse
your eares may heare the
Word as well as songs; you
may reade good Bookes, as
well as Play Bookes. Doe
you what you are able to doe
and cry to God, and see what
he will doe; though you are

not able to save your selves,
yet your corruptions are able
to hinder the Word; and this
is the reason why the Word
prevailles not with you, the
Lord may give what he will,
and deny what he will, but
destruction is from thy selfe,
thou hast free will to sinne :
learne from hence to see the
reason and cause where the
fault lies. *Luke 7. 29. The
Publicanes justified God, being
baptised with the baptisme of
John: But the Pharisees and
Lawyers rejected the Counsell
of God against themselves:*
the way of life was chalked
out before them: but the
Scribes and Pharisees reje-
cted the good counsell of
God; thou seest many are
called, Oh blame thy selfe.

B 4 Where

Where am I? all this while the Word would enlighten, but I have contemned it; the Word would quicken, but I have neglected it; I was almost converted, but oh wretch that I was, company came, and I choked it, and would not walke in the way of God: and the Lord hath often come to me, by the Spirit, and I have quenched the good motions of the same. Brethren it is true; Oh blame your selves: goe home, and say, why may not my heart be made cleane, the Lord wrought on such a one, and why not on mee?

Thirdly, A carnall heart doth oppose the good Word of God, by resisting the work of conviction, if a man be so
that

that he cannot but say, that
he is in a good way; he can-
not gain-say the power of
the truth, if it be so with him;
then he labours with all car-
nall cavils, as much as in him
lies to defeat the truth of
God; Oh that convicting!
Oh that powerfull Word,
the Word of the Lord com-
meth like a sword, the Lord
seemes to aime at a sinner,
that he saith it is my sinne
that is now discovered:
Brethren, all the shift they
have is to put by the power
of the truth: As a man that
is beset by an enemy, la-
bours to keepe off the blow,
lest he should be flaine; so
a carnall man laboureth to
stop the evidence of the
Word, that it might not pre-
vaile

vaile against his soule, though it seeth the truth : it is not satisfied therewith, *Numb. 22.*

As when *Balack* sent to *Balaam*, to curse the people, thinking him to be a Witch : therefore whom he blessed, was blessed, and whom hee cursed was cursed; God saith to *Balaam*, thou shalt not goe with them; yet when they returned this answer to *Balack*, and that *Balack* sent more honourable men then they, and tels him hee will promote him: Marke the poore finfull coverous wretch, the finfull man saith, stay all night, and I will see what the Lord will say, hee would faine have the Lord change his minde; Why did he bid him stay. The Lord saith

saith in the Text going before, *Thou shalt not goe with them*: I but his affections were lingring after the housfull of gold, therefore hee would have God change his minde. So there is many a carnall heart followeth the wages of *Baalam*, as Saint *Iude* speaketh, hearing the Word; certainly, saith hee, this truth I will follow; but when riches and honours come, then he will search the Word, to see for a Dispensation; this is a carnall stopping of the truth of God, he will search all the wayes, and try all the conclusions he can, whereby he may cavill against the truth; this is not the meaning of the Text, however a man may cause labour

labour to a weake Christian
but marke thine owne heart,
if it be so, I shall be vexed
therewith: therefore I will
have some cavill; I will not
embrace this course; there-
fore I will invent a way that
it may not be lawfull to me.
When Saint *Paul* disputed
with the *Athenians*, divers of
them encountred with *Paul*,
they had Argument for Ar-
gument against him, that the
Lord Jesus Christ was not
the Saviour of the world:
This is the generall course of
a carnall heart, if it may de-
vise a course against it, hee
is contented; if so be there
can be no prevailing against
it, it sends farre and neere
and gathereth Towne and
Countrey to seeke it; as an

Vsure

Vsurer that is resolved to continue in it, hee goes to fourty Ministers about it; and if hee bee told of the sinne of it, hee will say hee will thinke of it; hee will search the devils Skull, but he will invent some carnall Argument; hee conferred with such a man, and he told him such reasons, but they blew away as a blast of wind. Marke my Brethren, the Lord sent *Moses* to convince *Pharaoh*, and when *Pharaoh* said, *I will not let the people goe*, God saith, *Lay downe thy rod, and it shall bee turned into a Serpent*: what doth *Pharaoh* then? hee doth not sit downe under the miracle, but sends for Magicians, and they cast downe rodde,

rodde, and they were turned into Serpents also: but *Moses* his rod devoured theirs; yet *Pharaoh* hardened his heart. So when the Word comes home, this Word I must yeeld to, this Truth I must entertaine, and when the Word commeth by a mighty power, they send for Magicians, carnall Arguments, though the Arguments out of the Word doth eat up all, yet a carnall heart doth goe away satisfied, and it shall be so.

Fourthly, and lastly, if by carnall reason they cannot defeat the truth, they fall to flat resisting, they will have their way; and so Brethren, they lay violent hands upon the truth, *1 Sam. 8. 18.* The people

people were set a madding upon a King, they would have a King as all other Nations had; they thought that to be a meanes of their prosperity, that would be a cause of their destruction. *Samuel* makes a gracious Sermon to them, that they might be dissuaded: when he had discovered all saving Arguments, they doe not reply a word reasoning; nay say they, but we will have a King, they are resolved of it, as a wretched man said, (when one complained hee could not doe such a thing for his conscience) I am master of my conscience, I can doe what I will for all that. *Numb. 24. 1, 2.* *When Balaam saw that the Lord did not give him leave,*

leave, it did not please him, he went not as at other times, but set his face towards the Wildernesſe, and the Spirit of the Lord came upon him. It was his devise before hee would curse the Lords people, he made seven Altars, and seven Altars before to aske God, but now hee would put it to adventure, he would curse what ever came of it; and thus it is with a carnall man, when he sees that all his carnall Arguments fall, he saith, I will not pray in my Family, &c. Know thou that castest away the command of God here, hereafter the Lords command with a curse shall prevaile against thee; say hereafter I will not goe to Hell,

the

the Lord saith, *Matth. 25.*
46. These shall goe into per-
dition, &c.

Reas. 1. The first ground
of the point, why carnall
men doe so, is nameiy, they
cannot endure to have their
finnes removed, therefore of
necessity, the blessed Word
must be resisted, every sinner
loveth his sinne, therefore ye
shall observe when a man
speaketh against drunkennes
& pride, &c. he saith, he met
with me, he speaks against my
finnes, why he spoke against
sin, against drunkennesse, Sab-
both breaking, &c. Nay, he
speakes against my person;
sinne is as neere as the soule,
will not any man strive for
his life? I beseech you ob-
serve it; his sinne is his life,
there-

therefore when the Word of the Lord would plucke the cup from the drunkard, the Whore from the adulterer, he plucks his life; every thing seekes to preserve his life, and will not sin doe so too, to contend for his life, so sinne seekes to preserve it's life; If that the Ministers prevaile, you and I must part, therefore doe all you can to stop it, the reason is, because a mans sinne, is a mans soule. Here is the very ground, as it was in that remarkable passage of *Herod*, touching his brothers wife, hee reformed many things, but when *Iohn* said, *It is not lawfull for thee to have her*, when he must either kill or be killed; *Hero-*

dias

dias must downe, or *Iohn* : he loses his Harlot, therefore he would part with all. If the Minister meet with a man, though he never knew him, the Word meets with him, his heart then rises, and either he must be gone, or the Minister gone. Why Brethren, what doe you doe? it is your sinne we oppose, a day will come, when yee shall be content to part with them, oh the time will come when yee shall be content to be rid of your money, the drunkard would faine be rid of his cups, and the adulterer of his Harlot; No, then these will goe downe to hell with you, you cannot abide them that would kill that which would kill you: the faith-

faithfull Ministers of God would kill your sinnes, that to a corrupt heart is his life.

Reas. 2. If they cannot have their sins, it is a vexation to them; it is a plague & vexation to wicked men, that they cannot have their sinnes in quiet, and so as they would not be moved, they would not have their consciences troubled; but if a man would have his sinne and cursed practise, hee shall have the curse of the Lord to goe with it. *Revel. 11. vers. 10.* When the two witnesses were slaine, they made merrry in Towne and Countrey. Why? because the two witnesses that tormented men, were slaine, the Word of God tormented men, it is a-
ble

ble to make them madde:
why alas, you naturall men
damne your selves, we doe
not damne you, but we tell
you of your finnes that will
damne you one day.

Thirdly, Note Brethren,
that for ever you cannot
have these finnes, but they
will cost you fore; for these
men cannot endure to bee
crossed and overthwarted,
they would goe on smoothly
in their course. *Acts 19.*
25. *Paul* had there preach-
ed against Idolatry, &c.
especially against *Diana*:
Demetrius beginning to see
his commodity going down;
marke what he saith, You
know that by this we have
our livings, therefore
they came with a great out-
cry

cry, *Great is Diana of, &c.*
There is some speciall corruption, that is a speciall hinderance of the truth, a company of carnall men speake of the Word; at whose suite? it is the suite of Drunkennes, & uncleannesse, &c. So it carries a man against the blessed truth of Christ, a corrupt heart cannot indure to be brought in.

Use 1. Is of examination, is it so that corrupt hearts doe hinder the worke of the Word of the Lord? heere thē we have a ground of examination. It is an undoubted evidence of a carnall and an unrighteous heart, and there is not a better argument: art thou such a one that doest oppose the truth of God, according

According to the former expression? Know thou hast a false heart, a wretched heart, a soule that cannot be saved while thou continuest so; I know in a child of God there is sometimes a secret resisting, and when ever they observe this base distemper, they fall out with their hearts, they take up armes against these base corruptions; it is one thing to have these finnes remaining, and another to have the soule poysoned with them. When a wicked man hath poyson, & lives on poyson, carrying a secret opposition against the word, it is an Argument, hee hath a poysoned base heart.

The best of Gods servants

vants may finde these, the
 Devill, the flesh and the
 world having about with
 them; in this case thou maist
 be carried whither thou
 wouldest not: Oh it is a
 heart-breaking to a godly
 man, he could almost pul out
 his heart, saying, Oh what a
 wretched heart have I? The
 Minister this day met with
 my soule, but what a heart
 have I? Here my Brethren
 let this enter into our minde;
 the case is true, take it home
 to every soule, goe aside to
 your owne soules, commune
 with thy conscience in se-
 cret, say there's nobody here
 betwixt God and my selfe;
 deale truely, hast thou oppo-
 sed the good Word of the
 Lord? Oh you rent in pie-

ences the flesh of Christ, with
the prophanations, oathes,
curlings; yea, the very walls
of your houses cry shame on
you for it, and yet to this ve-
ry day you will not be refor-
med. You see what it is. I
beseech you, for the Lord
Jesus Christs sake, resolve a-
gainst it.

The former truth it speci-
ally meeteth with three sorts
of false hearts.

- 1 Discreet hypocrites.
- 2 Wrangling hypocrites.
- 3 Whyning hypocrites.

This discovereth that all
these doe fight against God.

First, the discreet hypo-
cite, I know that discretion
is a good and blessed worke

C

of

of God, if it be used as it ought to be upon good ground in a good manner, and to a good end: but that same Idoll, Discretion that creepeth in the world, is the delusion of a mans conscience; therefore I call him a discreet hypocrite indeed that maketh truth his underling, that can hunt with the Hound, and runne with the Hare: by Discretion a man that will be sure to be on the safe side, whether on the true side or not; he wonders at other men to see them opposed, because they want his discretion. There are a company of wise judicious professors that perish wisely, *Demas* followed *Paul*; but when he saw he might get better

s it better advantage, he forsooke
ood *aul* and followed the pre-
er, ent world. This discrete
that hypocrite letteth profession
that oe as the time goeth: they
the will take occasion of whole-
scie some communication, and
am offer occasion; I say hee
eed an conforme himselfe to all
der mes: but then againe if hee
the among carnall prophane
in the en, this is a man safe that
ma tteth out Religion, and pul-
n the th in Religion, as the time
e tru; in a word you shall finde
rs am to admire at mens per-
ppo ns, and yet keepes under
at h e word. This I call a dis-
con creet hypocrite that goes to
pre all wisely: these discreet
y, ypocrites have their religi-
; b as in a screw, at any side
ht g ey will set Religion, and
bett

upon any termes, after any fashion: this is the discreet Professor.

Secondly, the wrangling hypocrite he pretends nothing but favourableness all love and liking; nay, he makes Religion his ayme to scope the end of his course, he doth not say any thing against the truth: yet he is a secret underminer of Truth: to shew you this playes: this same hypocrite hath one, that we will make it appeare he is a grosse hypocrite.

Hee pleadeth especiall against the common truth that he desires first, to know the will of God, and how God may be glorified: he seekes not ease or quietness

ness, but he pretends hee
seekes the liberty of the
Gospel, but he seekes his
owne liberty, the liberty of
his state: As *Saul* when God
gave him a Commission to
kill all the Amalekites; when
Samuel cometh, What saith
he? *Blessed art thou of the
Lord*; If a man take *Sauls*
owne word, *Saul* is an honest
man; I but saith *Samuel*; What
saies then the bleating of
these sheepe and oxen in mine
eares? he saith, the people
did it; I but thou art the Go-
vernour.

They were good for sacrifice,
saith he. Alasse, did he love
sacrifice so well? no, it was
for his owne ends: so many
men pretendeth much
sanctification and exactnesse

of a Christian Course, Faith and new obedience, not because he loves God, but his owne end. But a man should be zealous in sanctification to the utmost, even to the like as *Moses*.

Againe, you shall find him to pretend marvellous humility. He is content to be subject to God in every case but marke, he submitteth to their courses.

The last plea hee hath is, Good men doe as I doe; as for any reason, propound an argument what mooves him to none at all, hee brings to the truth in subjection to himselfe and the falsenesse of his heart, is marvellous plain and is in the state of unregeneracie

I reason thus: He that is not content to part with all for the Lord Jesus Christ, is not worthy of Christ, *Hee that loves father or mother more then me, is not worthy of me*, saith Christ; to this very day, he never had the spirit of grace prevaile in him. *Psal. 119. David sayes, I shall never be ashamed nor confounded, when I have respect to all thy Commandments.* Now this wrangling hypocrite hath not respect to all Gods Commandments, therefore shall hee be confounded.

Thirdly, Hee that under pretence of whyning and crying for sinne, loveth sinne: this man oppresseth himselfe; for under pre-

tence of love, hee opposeth
and resisteth the truth.

2 *Vse.* The last use is a
ground of admirable com-
fort; it may relish in your
hearts and mouthes; it is un-
speakeable comfort to every
soule, whose heart lyeth le-
vell; doest thou submit to
the powerfull Word of the
Lord; to the blessed truth
art thou willing to have it
to know it, to delight in it, and
submit unto it, to be a ser-
vant to the world? carry
home this blessed Word,
there any soule that can testi-
fie it is so with him? If
mistake not my selfe, it is
one of the soundest Argu-
ments in all the Booke of
God; it must be love that
answerable to the truth
who

when the soule is willing to
 heare, to welcome and en-
 tertaine every truth of God,
 canst thou say in good ear-
 nest and uprightnesse before
 the Lord, is there any more
 truthes, and more good will
 of thine, *of thy worship?* good
 Lord let me know it, that I
 may love it, and practice it.
 Brethren is it so, take then
 this *in you*, and answer, it is
 so Lord. Brethren, if there
 be a sight of God in heaven,
 and thou doest truely sub-
 mit to the word, it is a true
 signe, that if any under hea-
 ven hath the worke of grace
 wrought in him, thou hast it.
John 8. If any man love the
truth and obey the Commande-
ments, the truth will make him
free. Dost thou then love

and obey the truth, it will make thee free, it will make thee a freeman of heaven; hold this truth, *Heaven and earth shall passe, but that work of grace cannot passe.* This was the joy of the Apostle: *Iohn 5. 4. I have no greater joy in the world, then that my children walke in the truth:* in the light, comfort, and power of it. If the Apostle *Iohn* could have no greater truth, what great joy will it be to thy selfe? no greater joy have I, saith some man, not that my sonne is rich but that he is upright. How mayest thou joy then, ever thou see the face of God with comfort, try thou beest upright, if thou lovest the truth, the Saint

can see no greater joy then
 this: Oh goe your wayes
 you blessed Saints, ye walke
 after the truth, you that have
 this, can have no more: God
 himselfe loveth truth in the
 inward parts; hee is a spirit,
 and will be worshipped in
 spirit and truth. Dost thou
 love the truth of Christ?
 then it will say as well of
 thee as of *Demetrius*, *Iohn*
3.12. Demetrius hath a good
report of the truth: So I say,
 doth the truth report well of
 thee? Doe not feare what
 the world, thy friends, ene-
 mies or adversaries say of
 thee, that will bring thee
 comfort, when all false wit-
 nesses shall lye aside: but
 all you wicked of the world,
 you are they that bend your
 selves

selves against the Saints of God. It is true, the poore Saints of God, as poore as they be, they shall lift up their heads, when you shall hang downe and turne aside; because they have the truth for them, when you shall see the poore dispised Saints of God, poore Goodman such a one, &c. You that have made no care of Gods Commandements, when yee shall see them, ye shall wonder to see them lift up thither; when the Divell shall say, Lord, how comes such a man to such a place? he was a sinner; I Lord (saith the poore soule) I know I have many weakneses: Lord thou knowest that many a sad spirit I have carried about,

about, yet never a truth was made knowne, but I entertained it; never a sinne was made knowne, but I entertained it; never a sinne was made known, but I loathed it; then comes the blessed Truth, I beare witnesse Lord, he loved me, and entertained mee, though with many groanes, and teares, and persecutions; hee would have me, saith the truth, hee is a blessed Saint of God. You that are willing to receive every truth, oh get you to heaven, then you will be past the worst, the Devill himselfe confesses, and the damned spirits: He is a holy and sincere hearted man; Why Brethren who would not labour for the truth: I say
God,

God, and Christ, and the good spirit shall embrace such a soule; God is a God of truth, Jesus Christ is the Word of truth, the Holy Ghost is a spirit of truth; they will embrace thee; God and Christ, and the Spirit all bids you come, and so you shall have true happinesse; the Lord bring you to it, and you shall finde it hereafter.

F I N I S.

A
GODLY AND
PROFITABLE
SERMON:

Of Gods Eternitie and
Mans Humanitie.

OR,
The striving of the Lord
with Sinners.

By T. H.



LONDON,
Printed by M.P. for *John Stafford*,
dwelling in Black-Horse-Alley
neere Fleetstreet. 1639.



STR

of the

S I

G

My S

mayes striv

he also is fl

hall be an

yyeares.



parts; fin

ditions o

Floud. S



THE
RIVING
the LORD with
SINNERS.

GEN. 6.3.

*My Spirit shall not al-
stirve with man for that
he is flesh, yet his dayes
shall be an hundred and twen-
ty.*

The scope of
this Chapter
discovers it
selfe in two
; first the divers con-
ditions of them before the
d. Secondly, the carri-
age

age of God towards the
in the second part of the
Chapter. First the carriage
of the people is double ; first
their wicked and sinfull lives
from the first verse to the
end of the seventh.

Secondly, the holy de
meanor of *Noah*, in the 8, and
9 verses, *But Noah found
grace in the eyes of the Lord*
*Noah was a just man, and per
fect in his generation, and wa
ked with God: Noah* in the
wicked time, in that wicked
place, and among those wic
ked people, was a holy man
saith the Text.

Secondly, we have the di
vers dealing of God with
them.

First, he threatens deso
lation to the wicked ; se
condly

condly, h
serve No
guise of t
First,
nonfaisse
that the
Lawes o
was their
and secon
ayes ; W
multiply
earth, and
unto them
God saw
men, that
lookt for w
those.

The so
meaning o
professed
ly, they sa
men, the
they that

to save sinners.

65

ly, he promises to pre-
Noah; and for the
of the wicked:

First, consider the hai-
ness of their finnes,
they broke all the
es of God, and lust
their Law: in the first
second verses, the Text
; *When men began to
ply on the face of the
and daughters was borne
hem, that the sonnes of
saw the daughters of
that they were faire and
for wives of all that they*

the sonnes of God, the
ing of that is, they that
ssed the truth. Second-
ey saw the daughters of
they saw Caine, and
that were of God did
what

what they list, and chosen, when
 croffe way, and so came w
 strange generations, as G rowne w
 ants, they were growne in; so t
 the height of sinne. When they

Secondly, in the 3, 6, and strange m
 7 verses, is the sentence of First, In th
 God against them; hee see two th
 they come to this, and theords resol
 fers downe a sentence of the reaso
 doombe (as it were) he saye nation.

*My Spirit shall not always First, the
 strive with man, in that heat is first
 is but flesh; yet his dayes shall strove,
 be an hundred and twenore.*

yeares: The Lord will Secondly
 strive no longer with them all not stri
 from whence by the way hundre
 we may note. *yeares; her*

Object. That when the of God,
 is a mingling of diuers man hee wil
 riages, it makes way to dayes.
 struction, prooved in Solo Secondly

when hee tooke him
wives : then his
e was taken from
to this old World
they gave themselves
ge marriages.

In the sentence there
o things : first, the
resolution : second-
reason of Gods deter-
on.

, the resolution, and
first generally, hee
rove, but will strive no

ndly, particularly he
t strive, and will strive
undred and twenty
; here is the resoluti-
God, though he strive,
e will not strive al-

ndly, the reason of
Gods

Gods determination ; hee is also flesh.

In the Text two things are to be observed.

First, what is meant by spirit ; secondly, what it is to strive : first Gods Spirit we may understand to be the holy Ghost, the third person in Trinity: hee is said to strive, not miraculously, but mediately by his meanes, the Word of God, Ministers; he is said to strive with this generation by the Ministry of the Word, and *Noah* and *Enock* in that Ministry. Gods Spirit strives with wicked men, they spake not in their owne words, but in the 2 *Pet. 2.* holy men spake Gods Word as they doe; the Lord doth put his hand to the

orke: the meaning is, I
sent *Noah* and *Enock*,
spake not their owne
sonely, but yee have
n against my good
: what it is to strive :
ord will not strive al-
s, the meaning is not,
gement, *Eccles. 6. 10.*
Lord he deales with
sinners after their na-
as a reasonable crea-
he enters to reasons,
oes to Law, and makes
o draw them home to
for this I take to be the
ing, his Ministers came
times to exhort, some-
to comfort, and some-
to reprove, and so wee
to Law with **God** a-

From

From whence observe
four points.

Doct. 1. The Spirit of
God doth ever accompany
the Word, and the Ministers
thereof. Here he ascribes
it, *My spirit shall not always*
strive.

Doct. 2. That the Lord
strives with rebellious sin-
ners, for their good, when
as they strive against the
power of the Spirit, and
their owne good. Noah
strove to draw them home
and they strove and would
not come.

Doct. 3. When men do
abuse the Word long, God
will cease to strive in the use
of the meanes; he will strive
no more, as he said here, *And*

the Lord
saves, &c.

Doct. 4.

the Lord will
strive
long time
did to
hundred and

Doct. 5.

doth ever
Word, and
thereof: he
God, I mean
spirit, the
speciall
the Word
God is ever
noweth
speciall man-
is; with the
comes, &
orbid, he
the Gospel

to save sinners.

71

ord said, I will not al-
&c.

7. 4. Though the
will strive no more,
strives long, hee gives
time of repentance, as
d to the old world an
ed and twenty yeares.

7. 5. That Gods Spi-
h ever accompany the
l, and the Ministry
of: by the Spirit of
I meane the eternall
the Holy Ghost, doth
ciall manner accompa-
e Word; know that
is every where, and
ethall things; but in a
ll manner hee is with
with the Word, Come,
mes, & with the Word,
d, he forbids; *Rom. 1.*
ospel is the power of
D the

See. Conf.

the Lord to the salvation of
man.

Quest. But how doth
this appeare to be so?

Answ. I answer, it ap-
peareth in two things, first
God doth please to set the
worke apart, to save and save
eternally our soules, which
the learning in the worke
cannot doe.

Secondly, the Lord by the
power of his Spirit, doth
constantly, and continually
accompany this worke, as
he thinkes good, to be a con-
solation to the wicked, and
consolation to the godly
2 Cor. 2. the two last verses
to the one it is a savour
death, to the other it is a
favour of life; it either kills
the soule, or saves the soule

thou

though it
the Word
of the Sp
worke.

Thirdly
company
both not
for some
thirty yea
that it
worke: L

serpent v
Wildernes
looked on
with the
ould be h
healing v
part for t
that had no
it becau
worke by i
er looked
aled: so

th it ever accompanies
Word, yet this worke
e Spirit is a voluntary
e.

irdly, It doth alwayes
pany the Word, but
not alwayes worke;
ome after twenty or
yeares are converted;
t it doth not alwayes
e: Looke as the brazen
ent was lift up in the
ernesse, that whoever
don it, that was stung
the fiery Serpents,
d be healed: there was
ing vertue in it, he set it
for that purpose, for
ad no vertue of it selfe,
because God would
e by it, so that whosoe-
oked on it might bee
d: so it is with the

Word of God, for they are
no more able to conuer
then others, but because God
hath promised to accompa
ny them in dispensation of it

Reas. 1. First, taken from the
fruit and effect of his Word
that it is able to doe all
things ; in the beginning
is able to doe that which
Men and Angels cannot doe
Hebr. 4. 12. The Word of
God is quicke and powerful
and sharper then any two-ed
ged sword, piercing even to the
dividing asunder of the soules
and spirit, and a discovery of
the thoughts of the heart.

It is Gods faithfull worke
the reason why carnall men
fall out with the Ministers
the Word, and say you speake
against men, I know you

meane

meane n
know no
God do
God kno
The dead
of the Son
ing is,
in finnes,
man is de
be more r
our Sav
us, whe
ing by,
Lazarus c
Gods Wo
s from
to the l
esse.
vse. Fi
to take he
Armes aga
God, we
inne of t

me. No, no, wee
v not your hearts, but
doth, and the Word of
knowes them, *Iohn 5.*
dead shall heare the voyce
of Sonne of God; the mea-
is, they that are dead
nes, for by nature every
is dead in sinne. It must
ore then all men can do,
r Saviour said to *Laza-*
when men stood wee-
by, but Christ said,
Arise come out. It must be
s Word that must raile
om the death of sinne
he life of righteous-

e. First, of instruction
ke heed of taking up of
es against the Spirit of
, we see the haynous
of them that despise

the Ministry of the Go against G
 pell, men may thinke it no at accom
 thing: but alas you know Counsel o
 not what it is, for the Wor you know
 of God and the Spirit of Gods Sp
 God goeth together; as th comfort y
 blessed Martyr Steven sa ve you?
 in the 7 of the *Actes*, Y ppose; t
stiffenecked and uncircumc above I
sed in heart and eares, you ke 3.20.
have ever resisted the good cestuous
Spirit of God; as did your F this fins, h
thers, so do you: therefore take put Iohn
 heed, You are neere to the cestuous:
 sin against the Holy Ghost ng Iohn
 for it is not the Word oove all. c
 Man, but the Word of God easier fo
 it is the Spirit that th ourrah in
 shouldest be saved by, th ent, then
 thou hast opposed; you ge Word o
 away with the contempt uch for th
 the Gospel, and make th Doct. 2.
 nothing; thou hast sinne ith poore
 again D

God, and his Spirit
 accompanies the Word;
 counsel one another, say, do
 now what you do? It
 the Spirit, must not that
 hurt you, must not that
 hurt you? It is that that you
 see; take heed, for this
 are Incestuous finnes.

20.21. Herod was an
 unchaste finner, but above
 sins, he added this, that
 John in prison; he was a
 unchaste adulterer, yet put
 John in prison, was
 all. *Matth. 11.* It shall
 be for Sodome and Go-
 ran in the day of judge-
 ment for you that oppose
 the word of the Lord. So
 for the first point.

2. The Lord strives
 to overcome sinners for their

good; when as they strive against the power of the Spirit, and their owne good God enters into Law with the sinner; Sin and Sathan saith the soul is theirs; God enters into Law, and saith it is his, and he made it; every man by nature takes paine that he might have no good from God; he goes to Law, to go to hell, as it were. *Matth. 23* 37. *Oh Ierusalem, thou that killest the Prophets, and stonest them that were sent to thee* There is the thing, marked and bonded *How often would I have gathered thy children together as a Henne her Chickens, and ye would not?* Here is a contemplation, the Lord would have revealed his will & his Spirit, would have called you home to C wicked say make the and cast th Gods com and bond out you b and ditch your Acts 18. th compani others, di ewes, he le

ou home, but you would
 yee resisted his good
 t, yee take hold of wic-
 esse, as the Prophet
 sayes; and *Iohn 5. 4.*
will not come to me, that
may be saved, saith our
 our to the Pharisees;
 r perish, and shal perish;
 eason is, yee will not
 to Christ for life. The
 ed say, *Psal. 2. Let us*
their bonds asunder,
ast their cords from us.
 commands are cords
 bonds to draw them,
 ou breake over hedge
 ditch, and will walke
 your owne wayes,
 18. the 5, 6 verses *Paul*
 npanied *Silas* and *Ti-*
mus, disputed with the
 , hee professed *Iesus*

D 5 was

was the very *Christ*; the *Quest.*
 Text saith, they opposed strive with
 the words of *Paul*, though he and plead
 was for their good; this is *Answe*
 the testimony of him, that God disco
 whosoever will come to heads. F
Christ, may come: but they of perswa
 came in defiance and bataill way of
 array against *Christ*, and the First, h
 power of the Gospel. Thus wasion, to
 you see God strives with om sinne
 poore sinners for their good Secondly
 and they strive against the raint, to
 power of the Spirit, and come in. A
 their owne good. To open way of p
 the point, he disco

First, how God strives with d then h
 poore sinners for their good tion.
 and goes to Law, and plead
 and bestowes paines, that In this p
 might doe them good: th with foure t
 reason why hee doe First, Hee
 so. that sinne

Que

est. First, how doth God
with poore sinners,
pleads for their good?

answ. This pleading of
discovers it selfe in two
. First, by manner
of perswasion: Secondly,
by way of constraint.

First, by manner of per-
suasion, to perswade them
to sinne.

Secondly, by way of con-
straint, to compell them to
sin. And first he strives
by way of perswasion, wher-
by he discovers the matter,
when he brings an exe-

his perswasion God
sheweth three things: namely,

First, Hee makes knowne
the sinne 'is, and that by
sum-

summoning them to the
 Court, as men that go to
 Law, they summon one an-
 other to be at such a Court
 so God summons them
 when they are ignorant of
 that which should doe them
 good, and know not in what
 an estate they are in, then he
 brings them to the Word
 and discovers it, as in *Esay*
I was found of them, saith the
Lord, that sought me not : but
 if a soule grow still carelesse
 the Lord will not leave the
 sinner, but makes him to con-
 sider what sinne is, and know
 it. *Ezek. 16. 2. verse. Some*
of man, cause the children
Israel to know their abomin-
tions : Goe home to the
 doores & tell them home, ye
 know you should heare the

Word co
 constant
 you shou
 makes w
 at their d
 their wite
 man that
 an Action
 and then
 him ; so
 Action a
 serves a
 thou art
 shalt peri
 this, the
 Cause ,
 wrestles
 hold, and
 him, tha
 throw hi
 hold wh
 wrestle
 his eyes :

Wo

rd constantly, and pray
stantly, and know what
should doe, and this
es wicked covetous men
eir deaths, as it were, at
r wits end. Wee know a
that goes to Law, layes
ction against the other,
then serves a *Subpœna* on
; so the Lord layes an
ion against the sinner, and
es a *Subpœna* on him;
art the man, and thou
t perish, when hee doth
, then hee pleades the
use, as a man that
stiles; hee first catches
d, and then comes in to
, that haply hee might
ow him: so God catches
d when hee meanes to
stle with a sinner, that
eyes are ever on his sinne
and

and sayes, I am the man.

Secondly, When a sinner is thus summoned, and sees the Cause goes against him, then hee labours and invents how to answer for himselfe; the sinner is grown to a stand, as in the Court so brought, when hee sees the case to goe against him, because he knowes not what to doe; he goes to the Lawyers, though his case be not good, he will spend so much and so much; consider how it is when the conscience is enlightned, and sayes, I am the man; then what course doe they take? they invent all carnall pleasures to pull backe the Word; looke what *Pharaoh* did when God sent *Moses* to trouble him, hee
sent

sent for t
to know
God or n
ned *M*
so it is w
the mind
men then
Magician
the Wor

Quest.

finer, a
finer, an
to save fi

Ans.

Christ ca
and not t
but to fa
sayes the
I am not
these are
earnall re
nearer, I
purifie yo

for the wise Magicians' know whether it were for no; so he contem. *Moses* and the miracle: is when God enlightens mind; what doe carnall then? they send for the Magicians, pleasures to beat Word backe.

Quest. I say they, I am a sinner, and every one is a sinner, and did not Christ die for sinners?

Ans. The truth is, Christ came to save sinners, not to save them onely, but to sanctifie them. True is the sinner, I wil amend, but not so precise as others; these are the wranglings of all reasons; God comes over, he sayes you must sanctifie your selves as he is pure,

pure, *Iohn* 1. 3. It is not enough to be a meere civill man, but yee must purifie your selves, as he is pure. If you will see God to your comfort, though Sathan take a Lawyers place, and carnall reason an Attornies, and what ever Sathan and carnall Reason can doe, they will doe on every season: at last God sends the Comforter from heaven, to comfort them, *Iohn* 16. 8. And when he is come, hee will convince the world of righteousness of judgement, and of sinne: when Gods Spirit comes by the Word, it sets apart all carnall reason, that there is no more shifting: you thinke you may contend against your Brethren, and goe to

heaven, for the g
 carnall
 makes hi
 take not ev
 none; fo
 not every
 Doth any
 a Christia
 Christian
 why a hea
 well; such
 selves, th
 hope God
 then the M
 Professors
 that if the
 a part all
 God laye
 fore, the
 he sees the
 live in sin
 thus when
 hea

en, but this cannot be,
the good spirit sets all
all reasons apart; it
es him to say, if I for-
not every sinne, I forsake
; for he that forsakes
every sin he forsake none.
any man thinke to bee
ristian, and a swearer, a
stian and a drunkard;
a heathen can doe this:
such will deceive them-
s, that can say, well I
God is more mercifull
the Ministers and proud
effors: No, no, know
f the Spirit come, it sets
t all carnall reasons;
layes the Action be-
the sinner is now cast,
es there is but one way,
in sinne, and go to hell:
when a soule can yeeld
to

to Gods Word, that he may, Lord,
not be cast downe. In the ell, and
third place marke; her Sern

Thirdly, God tels him mercifull
that howsoever hee be others,
cast, yet he will be mercifull
abundantly to him; heere is gro
shewes him his estate; yet then a
faith he, thou art in the land goodnesse
of the living, thou art yet unwealth,
der the meanes, as a part meanes, an
cast in the Court in a summerowes car
of all that hee hath; the ow I wil
ther gives him time to pay it none yet
there is some comfort yet, pleasure n
maybe he may get something when I am
in that time by the helpe goodnesse
of his friends. *Rom. 2. 4.* Theied, that h
Apostle faith, *Despise not the more.*
the goodnes of God, that should Fourth
lead thee to repentance; as if goodnesse
he had said, Consider theae patien
goodnesse of the Lord, and steppes in
say,

Lord, I am not yet in
and doe I live to an-
Sermon? thou wert
full to *Manasses*, and
ers, thou mayest bee
full to me (Lord:) why
s great comfort; but
a soule sees Gods
nesse in health and
h, and injoyes yet
es, and helpes, and now
es carelesse; as to mor-
will repent, it is too
yet, I will take my
re now, and repent
I am old; now Gods
nesse comes to be wea-
that he saith, *I will strive*
re.

urtherly, When Gods
nesse is wearied, then
atience of the Lord
es in, and pleades for a
fin-

sinner, and holds the hand
 of Justice; *Luke 9.* As the
 Figge-tree that beares no
 fruit, saith Christ, *I have*
come these three yeeres, and
expected fruit, and have found
none; cut it down. Stay Lord
 saith the Keeper of the Vine
 yard, another yeare, it may
 be it will beare then; *saith*
Patience, the sinner hath
 broken thy Commande-
 ments, and despised thy Or-
 dinances, abused thy Sab-
 bathes; Oh forbear, saith
Patience, one yeare longer
 one opportunity more. Now
 as *Patience* doth pleade for
 Gods continuance of mercy
 to a sinner, so it prevailes
 now when *Patience* is tyred
 and wearied with wicked
 men, as *Ierem. 5.* *How shall I*
beare

are, as
 forbear;
 ce is tir
 offering;
 forbore th
 me; saith
 stay Lord
 another m
 Text, *For*
 grieved
 Consider
 e yeares
 rove wi
 young me
 taken you
 Oh I say,
 suffering,
 perished
 gray-head
 the Lords
 mercy, fo
 emner of
 y yeares

as if he would scarce
are; then when *Pati-*
s tired, comes *Long-*
ing; saith *Patience*, I
re this time and that
saith *Long-suffering*,
Lord another yeare,
er moneth: marke the
Fourty yeares long was
eved with this people;
ider you old men, four-
eares the Lord hath
e with you; and you
g men, God could have
you away in your sin;
say, thinke upon *Long-*
ing, for else you had
hed before now, old
-headed men; Oh for
Lords sake consider this
y, fourty yeares a con-
er of Gods Word, four-
eares a despiser of the
meanes

meanes of Grace; oh consider, as ap-
 der this mercy. Thus the iculars ,
 Lord summons the sinner, esse, Pat
 then casts him; the sinner in ing of G
 his naturale state, knowes not he turne.
 what he is, and when hee is First, he
 cast downe, God comforts er fall on
 him, and then, if the soule y the thr
 grow carelesse that Gods will not c
 goodnesse is wearied, then eele my
 steppes in *Patience*, and when and for y
Patience is wearied, then man in su
 comes in *Long-suffering*; e cast, a
 Now say, Lord thou camest mercifully
 home to me such a day, him a day.
 such a atime, I promised to then he ar
 come in, but I have not; Oh him in pri
 Lord it is thy mercy, I yet with a sou
 continue, that I am not con- mercy, th
 fumed. and casts

Secondly, by constraint, 5. 24, 25.
 he constraines them by an quish shall
 execution, this is in a severe they shall
 manner

s appears in three par-
rs , when the Good-
Patience, Long-suffe-
of God will not serve
rne.

st, he lets his heavie an-
all on him, and take him
e throat and sayes, you
ot come, but you shall
my anger and heavy
for your contempt ; as
in suite of Law , if he
st , and the other deale
ifully with him , gives
day, and he despises it ;
he arrests him , & casts
n prison ; so God deals
a soule that despises his
y, then he arrests him,
casts him in prison. *Iob*
4, 25. Trouble and an-
shall make him affraid,
shall prevaile against
him

him, as a King ready to the
battell, for he stretches out
his hand against God, and
strengtheneth himselfe a-
gainst the Almighty, as *Pha-
raoh* said, Ile not let them
goe, who is the Lord? So
here he flies in his face, as in
the 26, he runneth upon him,
even upon his necke, upon
the thick bosses of his buck-
lers: marke, they that would
kill one another, strike not
where the other can defend
themselves, but God need
not doe so, he will runne on
the thick bosses of the buck-
lers, and crush the vanitie of
his soule; this is the first
thus you see he is arrested.

Secondly, and cast in pri-
son, then the truth and Justice
of God, when the Sinner is
arrested

arrested a
ayes an
poore sin
im God
a man ca
an action
ound, a
red, and
ver: so
oule, whe
and Justic
Action u
breakes hi
word, it
former de
goodnesse
ong-suffer
of them t
ske, in wh
ies suite,
Patience,
ings suit
their Actio

ed and cast into prison,
an action against the
sinner, and sheweth
Gods former dealing;
an cast in prison, first
tion comes of twenty
d, another of an hun-
and so breakes him for
so it is with a poore
when the truth of God
Justice of God, layes
n upon Action, it
es him for ever; in a
, it shewes him Gods
er dealing, his mercy,
nesse, patience, and
suffering, and every one
em he sees; you will
n whose suite? In Mer-
uite, and goodnesse, in
nce, and Long-suffe-
suit; they will have
Actions tryed, because
E they

they have been abused, and the more mercy, the more indignation to those that have abused Mercy and Patience.

Thirdly, After the wrath of God hath arrested him and the Truth and Justice of God laid Action upon Action, so that everlasting ruine is ready to cease of him, then at last comes Mercy and bailes him; here it that the Armes of God are open, for all his mercies cry for a sinner at last to come in. *Ezekiel 16. Turne thee to the Lord, for why will ye die Oh house of Israel? Mercy sayes, come to me, and I will pay all; though there be much guiltinesse of conscience, I will remove it. Act*

o. As m
im shall b
that Mose.
them; he d
wife onely

believe,
ards, wi
believe, t
en to the

Quest.

oule, they
rained be
re great,
e?

Ansiv.

whosoever
shall be fre
If you
then you
ice, God
ong-suffe
mercy wh
which if y

As many as beleevd in
all be freed from that,
Moses could not free
he does not say, all the
onely, but all that will
ve, whether Drun-
wicked, all that will
ve, the gate stands o-
them.

est. True faith the
they that God hath re-
ed before; but my sins
eat, shall I have mer-

iv. The Text sayes,
ever that beleeves
be freed from all. *Heb.*
you sinne willingly,
you have not had Ju-
Goodnesse, Patience,
-suffering; at last comes
y which is the last, the
if ye despise and re-
E 3 fuse

fule, ye can look for nothing when God
but the heavie displeasure of our God
God; Oh consider with the Lord so long a
selfe, hath the Lord spare then good
me this time; many check that nothing
of conscience, a good father of. For
and mother to instruct me that all the
and yet alive! Lord, what will not
mercy is this? the spot

Reas. Why God strive bring out
thus with a sinner; first, that his home
he might expresse his mercy your spot
and that the world might that after
know he is mercifull, and much good
joyce in it. and so m

Secondly, that he might ence, and
leave the world without draw and
cuse, that if they goe down rebellious
to the bottomelesse beene abu
thanke themselves. contemne

Vse. I. Of instruction. I every one
seech you to admire hearts, say
goodnesse of God to sinne

withall our rebellions,
 n God strives so long
 ur good, and we strive
 ng against it; is not hee
 good? evill is the man
 nothing will doe good
 Foule is the Leper
 all the water in the Sea
 not wash; and great is
 pot that no water will
 g out. Labour to bring
 home to your selves, see
 spots in this particular,
 after you have had so
 n goodnes of the Lord,
 so much Mercy, Pati-
 , and Long-suffering, to
 y and prevaile with your
 lious hearts, and all have
 e abused, neglected, and
 emned by you; Oh let
 y one say it to their own
 ts, say thou, good Lord,
 E 3 they

they in Hell never had such means as I have, therefore they shall fare better at the last day then I shall; are there such hearts as these in Hell? compare your selves, for know that the Word sometimes meets with thee: say Lord, it was against this Drunkard, he is come home and against that sinner, and he is come, but if I stand out I am worst of all.

Vse 2. If this be so that God strives with a poor sinner for his good, and the sinner strives against the goodnesse and mercy of God; then marke what we gather; when they goe to Hell, they have their desires, they strive to goe to Hell, as if one would strive for wages;

wages; K
life of yo
res of y
rive who
most, if y
then thank
30, 31.
one of my
all my
re they sh
their own
d with t
When a so
oe in his
he coveto
ovetous,
he Word
and will no
ministers;
owne dest
oule, wh
ell, thou
re, and

s; Know it is the de-
of your mindes, and de-
of your hearts, yee
who should sweare the
if you goe to Hell,
thanke your selves. *Pro.*

31. *They would have
of my counsell, they despi-
my reproofe: there-
they shall eate of the fruit
r owne wayes, and be fil-
th their owne devises.*

a soule is resolved to
n his olde course, as
vetous man, I will be
ous, the contemner of
Word will live loosely,
ill not be reprov'd by
ters; these desire their
destruction. Oh poore
when thou goest to
thou shalt have thy de-
and elbowe-roome

E 4 enough

enough there.

Use 3. Is of reproofe. Doth
God strive with sinners, for
their good? what shall we
thinke of them that strive
with men for their hurt? ei-
ther God must bee blamed
for dealing so, or they con-
demned for being in oppo-
sition with God: judge you.
I will say nothing; the Lord
strives; he uses Mercy, Ju-
stice, Goodnesse, to draw
them to him, and they use all
meanes, threatnings, all to
withdraw them; either God
is to be blamed for dealing
so, or they to be condem-
ned: they are the De-
vils Captaines, and give
presse money: as if a Wife
Childe, or Servant begin
to looke to heaven, then the

Husband

to

Husband
fter chi
hands on
Devill c
know no
shall co
the bloo
dren and
thren, I
feare, and
8,9. Th
Paul cam
found the
land in th
have br
faith, a
have dra
faith; m
in the 10
of the De
mas woul
himselfe
thers; an

usband frownes, the Ma-
chides; Oh lay your
hands on your hearts, for the
will can do no more; Oh
know not onely thy finnes
I condemne thee; but
blood of Wives, Chil-
dren and Servants; Oh bre-
thren, I beseech you heare,
and tremble. *Actes 15.*
The Text saith, that
he came to the Iland, and
the Deputy of the I-
land in the faith. *Paul* would
have brought him to the
law, and *Elimas* would
have drawne him from the
law; marke what *Paul* said
in the 10 verse, thou Childe
of the Devill, because *Eli-*
mas would not goe to Hell
for himselfe alone, he drawes o-
thers; and *Paul* comes with
E 5 fire

fire and thundring, as it were, Oh childe of the Devill, oh enemie of all righteousness; The Adulterer is an enemie to Chastity, the Drunkard to sobernesse, the unjust man is an enemy to Justice, but they that strive to hinder any from God are enemies to all righteousness.

To conclude: You say you would have prayed, but my Husband would not let mee. I would have gone to Church, but my Master would not let me; this will not serve the turne, it will be no plea for you to say, Masters hinder you. *Matth* 23. *Woe to you Scribes and Pharisees, Hypocrites, that compasse Sea and Land to*

make

*make a
he is so
two fold
Devill th
are the ch
that is en
but you
childe o
der you
me from
to Hell,
more th
you; oh
bour eve
another.*

*Vse 4.
Doth th
use all
to him:
then doe
soever th
strive to
draw the*

ke a *Proselite*, and when
as so made, you make him
fold more the childe of the
will then your selves; they
the children of the Devill,
it is enough in conscience;
you are twice more the
ilde of the Devill: confi-
you sinne, and hinder
from God, you shall goe
Hell, but I shall be twice
re the child of Hell then
; oh then feare and la-
r every one to mend one
her.

se 4. Is of exhortation.
h the Lord so strive and
all meanes to draw us
m: doth God doe so?
doe you so also, where-
er thou goest, doe thou
e to perswade men, and
y them from evill, *Hebr.*

3. The Lord strives with a poore sinner for his good: now as God and Christ deales, so let us; lay hold on a wicked Father, a profane mother, exhort them, pray for them, *Timoth. 2.2.* Strive with them, though they strive against thee: thou prayest once, pray againe, it may be God will heare. When a man is laid in his grave, yet his stock remaines and goes forward, and shall doe till the day of Doome; what a sweet comfort will this be to them that doe good to others; you that goe in companies and assemblies with others, &c. strive to draw them on in goodnesse, by exhortations, and sometimes by reproofes, that

that if
may p
hearts,
mercy.

Do not
long ab
Lord ce
therein
meanes
from t
blessing
I will st
not alwa
expired
expecte
of his
no furt
Sunne
Spring
there i
Winte
there i
the sto

at if it be possible, you
may prevaile with their
arts, to come in and take
mercy.

Doctr. 3. That after the
abuse of meanes, the
word ceases to strive wth men
therein, and takes either the
meanes from them, or them
from the meanes, or his
blessing from them both;
*will strive, saith God, but
not alwayes; when the time is
expired, further is not to be
expected.* God hath bounds
to his bounty, hitherto and
no further, as it is with the
sunne, it hath it's times,
spring, and Harvest, and
there is a time to leave to
winter, and blasting:
there is a time of consuming
the store, as well as bringing
of

of it in; so it is with the Sonne of Righteousnesse; there is a time to quicken the Graces of his, and to ripen them; and there is a time to leave men to hardnesse of heart, in the darknesse of Egypt, that they may be rid of the Word. There is a season of grace, but that endures not alwayes; God hath his seasons to be mercifull; some the Sunne-shine of Gods goodnesse comforts, and makes grow, and some growes away; the Gospel is going, when *Ephraim* was going to Idolatry, *Hosea* 4. *Ephraim* is going away to Idolatry, let him alone, he hath made a match with mischief, let him have his

to

his bell
is Te
the

to save Sinners.

109

belly full of it, now it
s Tearme-time , but
there is a Vacati-
on too.

F I N I S.

A

GO

F

SE

PL

R

Print
dw

A
GODLY AND
FRUITFULL
SERMON:

THE
PLANTATION
of the
RIGHTEOUS.

By T. H.



LONDON,
Printed by M.P. for *John Stafford*,
dwelling in Black-Horse-Alley
neere Fleetstreet. 1639.



PLA

RIC

P

*But he
planted be
that bring
in due sea
not with
doth shal*



a godl



THE
PLANTATION
of the
RIGHTEOVS.

PSAL. I. 3.

*ut he shall be like a tree
ted by the rivers of water,
bringeth forth his fruit
ue season, his leafe also shall
wither, and whatsoeuer he
shall prosper.*

THis third verse
discovers a third
branch of the
difference of a
godly, and also
godlesse man; they are
con-

contrary in their practises, and in their wayes and doings, and so likewise shall they be contrary in their accounts at the last day. Three particulars in the verse, doe discover themselves unto us; First, this righteous man, he brings forth fruit; secondly, it is his owne fruit, not another mans; thirdly, it is in his fittest time, and in the best season, it's seasonable fruite; and this wee are to scanne, and a little to treat withall: and the Doctrine that doth present it selfe to our consideration, is this, namely,

Doct. I. A good man doth not onely what he ought to doe, he doth not onely performe this duty, and what
God

of th

God requ
doth it
and oppo
the dutie
bee seaso
somewh
one that
as littl
most; a n
it, and bu
to obse
great go
labourin
good;
prudenc
as the T
deeme t
fore we
and the
first we
second
ground
ly, app

d requires of him, but he
h it in the fittest season
l opportunity. In a word,
duties of Saints ought to
e seasonable: the point is
newhat strange to some,
e that is little knowne, and
little practised among
st; a marvellous skill is in
nd but litle skill men have
observe it; marvellous
at good in it, and but little
ouring to attaine that
od; whereas it is a part of
dence to observe times
he Text calls on us, *to re-
me the time*: and there-
e we will open the point,
d then treat with it; and
t we will prove the same;
ondly, wee will shew the
ounds and reasons; third-
apply the same; first, for
the

the prooffe of it, *Eccles. 3. 2.* *There is a time and a season for every thing; that is Gods will and pleasure. Eccles. 10. 6.* It is there accounted one of the greatest woes and curses, as it were, and evils that befall men. *Woe to thee, O Land, when thy King is a childe, and thy Princes eat in the morning:* But on the contrary; *Blessed art thou oh Land when thy King is the sonne of Nobles, and thy Princes doe eat for strength, and not for drunkennesse.* Thus we see what a great curse it is to any Land to have Princes eat and drinke not in season, and in *Prov. 25.* the Text there saith, *That a word spoke in due season, is like Apples of gold, with pictures of silver.*

silver. S
both for
ches, as
and dee
their best
Pearles a
the proo
Saints o
their op
performa
thing mu
Frost we
nable in
is seaso
time, ev
the seaso
Quest
hence ar
may dis
a service
bee per
here is th
the poin

r. So there is a season
for words and spee-
as well as for actions
deeds, and words in
best season, are worth
les and Rubies: So that
proofe is plaine, that the
ts of God must have
opportunities for the
ormance of duties, and a
g much to bee observed;
t wee know is seaso-
e in Winter. Harvest
seasonable in Summer
, every thing is best in
season.

Quest. The difficulty that
ce ariseth, is, how a man
y discern the season of
rvice and duty that is to
performed by us; for
e is the maine waight of
point.

Ansiv.

Ans. First, in the generall; secondly, in particular: First, when all the circumstances and occasions do con-
 curre for a dutie; that is, the season and the time for the dutie, as instance thus: it is the season for a man to walke in the day time, in the light, and not in the the darknesse. It is true, it is time enough, in the night to walke in, but it is not the season; it doth not fit the season so well as in the day time; in the light, Wind and Tide for a Seafaring man; warme weather is the season for sowing, and for casting the Seed into the ground; so it is in this case, a Christian should observe the season, and take the best time for dutie in this case, when

when all
 circumstance
 in the ge
 Second
 there is a
 must look
 ular, &
 ing, both
 Christian
 the place
 in; in the
 for to ma
 he doing
 he rules
 herein, are
 First, V
 et each an
 he allow
 are, as
 hat conce
 hat time
 changes,
 ervices; f

in all occasions and circumstances suite; and this is the generall.

Secondly, in particular, there is a season that a man should look at, both in his particular, & in his generall call; both in regard as he is a Christian, and in respect of the place God hath set a man in the which we ought to make our season: for the doing of our duties and the rules for our direction, are these, namely;

First, We must be sure to use each and every time have allowance, or the allowance, as I may so say, that concerne that day, and that time; as there are seasons, for to morrow's day; for a first, and a second

F

cond

cond day, and third day, and that of our Saviour Christ is observable, *Matth. 6. Take no thought for to morrow, for sufficient to the day is the evill thereof*: Every day brings evill enough with it, there are finnes enough this day, and faylings, and imperfections enough this day, and therefore no need there to take care for a second and third day; every day brings finnes enough with it, evill enough with it, and therefore we had not need to take care for another day, what shall be to morrow, and not on Munday to take care for Tuesday, not on Tuesday care for Wednesday, because each day bringeth enough care and trouble with

it; for ever were, a ch this day o another o there is a for every to the day So likewise day is th there is p and praye for another certain wi but there to be per present; keepe the doe duty sent. Second we find c tures bes vices, then

every time hath as it
a challenge to it selfe,
ay can say, this is mine;
her can say, this is mine;
is a time and a season
very service, *sufficient*
day is the evill thereof:
kewise sufficient to the
is the duties thereof;
is prayer for this day,
prayer for that day, not
another day, that is un-
in whether it will come,
here is service suted, and
e performed for the day
ent; God requireth to
be the present day, and to
duty that is for the pre-

secondly, Looke when
find our bodies and na-
s best disposed for ser-
s, then we ought to take

them up, and then to bestow
 our strength on the best of
 our services; instance, for
 man to goe to prayer, when
 hee is fittest to sleepe, or
 when sleepe comes on him
 or when he is in his bed, that
 is not seasonable; It is the
 out of it's season and time
 that instead of prayer, a man
 goeth to sleeping and wrang-
 ling with the dutie: and
 therefore wee must take
 the advantage of our nature
 in this case, as men that use
 take advantage of Wind and
 Tide, to sale forwards: the
 first must a Christian take ad-
 vantage of his nature in this case
 then when time is most sea-
 sonable, they must performe
 duties: It is that God cannot
 not away with; when we
 will serve
 any day
 nothing
 thing else
 must be
 the next
 on us, and
 we doe
 it is the
 Ghost giv-
 lord with
 thy increas-
 annexeth
 all thy be-
 lently, faith-
 the Old L-
 the first
 wombe, and
 must take
 nature, and
 his sinne,
 great cur-
 may see, M-
 will

serve him onely in a
 day, when he can doe
 ing else; when every
 else is done, then God
 be served last; this is
 ext way to bring a curse
 s, and our services that
 doe performe to him.
 the charge the Holy
 st giveth; *Honour the*
with the first-fruites of
crease, and to such hee
 eth his promise, *so*
by barnes be filled with
 saith the Text; and in
 ld Law God required
 rst that opened the
 oe, and therefore a man
 ke the rise of a lazie
 , and to take heed of
 ne, as that that brings
 t curse with it, as you
 ee, *Malac. i.* latter end,

Cursed be the deceiver, who should say, He is a deceiver indeed that offers female to God, when he hath a male in his flocke when a man hath strong desires for himselfe, male for rowes for his own ends, but female for God: this is the second perticular.

Thirdly, Wee should take up duties, so order them that one should bee helpful to another, and not a hindrance; No man can looke to many Irons in the fire at once, but when the iron is hot, then to strike; that is the season for it to be wrought on; So a Christian must take the season to forecast duties, not to hinder one with another, but every

duties

duties must be that it may not hinder a Wagon goe before the great them, and after, and the form helpful should we so to for perform may further hinder; season w keth wa kinde; verall p of appl hence should to God

ie must be so performed,
t it may further and not
der another : as it is with
Vagon, the little Wheel
e before to make way for
e greater that come after
m, and the greater follow
er, and serve to drive on
former. Thus one is
pfull to the other ; so
uld we doe with duties,
to forecast it, and so to
forme it, that one duty
y further another, and not
der ; so that this is the
son when one dutie ma-
h way for another in the
de ; and hence follow se-
all passages, as grounds
application. First, it is
ce cleare that a man
uld so performe duty
God, that the one may

put forwards another to help another on. The second rule hence is also cleare, that a man must so forecast duties, that the particular may not crosse the generall, nor the generall the particular; a man must not spend himselfe, so in his calling in particular, as to make him unfit for performance of duties, in his generall calling; he must not take up time in his own busines, as therby to deprive himselfe of time and strength for duties of Gods worship.

Thirdly, a man may hence learne, that he ought not to spend his strength in one duty, as to make him unfit for another, for that is not in season; then we misse of the season; though hee allow
time

time for
spend his
to be un
is unseaf

Now
nally: a
two rule
the poin

First,
fions tha
as likew
der anot
it by;

comes in
requiret
that the
mon cou
gaine, a
mitted,
called ag
Now th
occasion
a man to

for the dutie, if yet he
nd his strength in one as
be unfit for another; this
nseasonable.

Now for duties occasio-
ly: and we may observe
rules for the clearing of
point.

First, if they be such occa-
s that may be omitted,
likewise they would hin-
another, a man may passe
y; but if a duty that
nes in a mans way, that
uireth present supply, and
the duty in a mans com-
n course may be gained a-
ne, and if the other be o-
ed, that can never be re-
ed againe, or recovered:
w this is a season for an
sionally duty, as thus;
an to pray in his family:

F 5 now

now if a necessary occasion come that cannot be done afterwards, a man must omit prayer for the while, for that may afterwards be gained, but the other it cannot be recovered againe.

Secondly, if the case be so, that one duty must be lost, a man cannot regaine both of them; what then must we doe, both cannot be omitted, which then must be taken up and performed? To this severall rules might be added; but take this, looke what duty is the most excellent and necessary, take up that duty, and let the other passe; if a duty that is more excellent then another, take up that, and let the other give place to it: as for example, God will

will ha
crifice
mercy
if a ma
and an
to pe
can he
God re
have n
crifice,
leave th
because
cy as a
place, an
excellen
give pla
must tak
the seat
to give
ter.

Quest
know t
any dut

will have mercy and not sacrifice, and hee delights in mercy more then sacrifice; a man have a house on fire, and another hath his duty performe before hee can helpe the other: why if God requires mercy, he will give mercy rather then sacrifice, and therefore I must give the duty and help him, because God requireth mercy as a duty that is higher in value, and of more worth and excellency; other duties must give place, and such duties must take the place, that is the season for the inferiour to give place to the greater.

Quest. How can a man know the preheminance of any duty? That which concerns

cernes first Gods glory most, that service is to be performed, before the other that concernes a mans selfe, the good of man gives place to Gods glory; sometimes workes of mercy are most to Gods glory, and all things are to be to Gods glory.

Secondly, in those duties that concerne man, I must take notice of the things themselves, and of my relation to them; as I must looke to mine owne occasions before other mens, in the same ranke, in things of equality; as my goods before his, my body before his, but not my body before his soule; onely I say comparing equall things together concerning other men: if they be both
equall

equall
things
fore g
shoul
season

Reas
addes
ons, an
with m
bly, sw
cour;
word f
Prov. 2
sayles
strikes
and no
crowd
So in
when
last ho
eye, a
death a
begin

quall to me, let the chiefeſt things take place, as life before goods; Why a man ſhould be ſo carefull for his ſeaſon.

Reaſ. Firſt, becauſe this ſeekes beauty to all occaſions, and the workes come off with much content, ſeaſonably, ſweetly, with much ſuccour; Oh how good is a word ſpoken in due ſeaſon! *Prov. 25.* and *11.* when a man ſtudies with the Tide, and ſtrikes while the yron is hot, and not to delay duties to a crowd, then is the ſeaſon: when in the worke of grace, when men delay untill the laſt houre, and the dimme light, and death bed, when death and conſcience, and all begin to crowd on a man.

Confi-

Considering the opportunities God hath bestowed, and he abused all, and now is not like to have them again; these suit not with occasions, and fit not the seasons, but will adde more wounds and griefe to the soule of man; whereas if they were in their best season, they would come off with a great deale more ease.

Secondly, because things find best successe when they come in season: the corne that is sown in season, is most like to grow and thrive, by reason of the season that it was sowne in, so that the season makes the worke to goe on the better and the easier; and therefore the wise man

calls

calls
remem
the da
and e
are b
of se
season
of se
that
when
shoul
and th
beene
recov
streng
praying
the W
dome
pentan
of his
in the
or else
a sad

calls on men, *Eccles. 14.* To remember their Creator in the dayes of youth, before old and euill dayes come, for old are but euill daies; then is out of season, it is not the best season then: for a thing out of season, is like Phyicke that is brought to a man when he is dead, we say you should have come sooner, and then there might have been some hope of life and recovery; when a man is in strength, then is the time of praying, reading, and hearing the Word, &c. but God selome gives the grace of repentance in the dog-dayes of his yeares. Be wise now in the dayes of your youth, or else you will repent with a sad heart at the last when you

have lost the season of grace and mercy.

Vse. Is it so that men doe their duties in season, let this then bee a word of try all and examination in this case, to see how we have beene faulty and have failed in this kind, to see and be humbled for what hath beene amisse in us: let each man lay his hand on his mouth, and bewaile and looke backe, and view our former course, to consider the opportunities and seasons we have had for our good, or might have enjoyed at least for our good, and wee have neglected them; that God hath set open his hand, and offered his grace and kindnesse, and besought us to be reconciled to him,

him, as
ven us
gaile, a
empty
to the c
times a
some sw
hath put
pray no
and the
cast all t
his back
as thing
wight a
all these
fligheni
mercy, o
Pharaohs
us: I cal
faults an
thus muc
second f
this, nam

n, as it were, and hath gi-
us a market day, a faire
le, and yet have come
pty from it; looke backe
he chamber where some-
es a man hath beene, and
he sweet motions, God
h put into his mind, oh
y now for your selves,
the Church, and yet hath
all these motions behind
backe, and slighted them
things of no moment or
ght at all; let us looke to
these former neglects, and
htenings of grace and
rcy, offered to us; and as
raahs Butler said, so let
I call to remembrance my
ltts and sinnes this day; and
s much for the first: the
ond followes; and that is
s, namely, of Instruction;
It

Use. It teacheth us thus much, that the life and conversation of a Christian is a marvellous, tedious, and laborious life that wil marvellously put a man to it, if ever he come to be sincere, and to walke uprightly with the Lord in a holy conversation of life.

Thirdly, a ground of encouragement; since then that we know what we should, to labour to do what we know; since we know what God requireth, and will please him, let us set about that he commands, and will be so acceptable in his sight; seeing wee know what God hath chalked out before us, and what will best delight him, and also be exceeding com-

forta-

fortable
set about
season,
season,
season,
speeches
spoken
formed
very p
will bri
our own
ences; a
season,
God; a
a man ca
therefor
tate, pra
ferre, an
in season
here gro
doe this
rection
namely

able to our selves, let us
about this ; let us pray in
son, heare the Word in
son, performe duties in
son, let our words and
eches be in due season
ken, because duties per-
med to God in season, are
y pleasing to him, and
l bring great comfort to
owne soules and consci-
es; and any thing out of
son, is displeasing unto
d ; a thing out of season,
an cannot away with it;
efore how is it, to medi-
e, pray, heare, reade, con-
re, and doe all holy duties
season ; but the question
e groweth, how shall we
e this? for our rules of di-
tion herein are these,
mely ;

Ans.

Answ. First, see and view the compasse of all busineses, foreseeing all occasions, and then allotting to every time, and to each occasion, range it all proportionably to each occasion, a severall time, as will suit it best, observing the former rules that was mentioned: so in the next place, labour we to prevent the time and the seasons, get beforehand, as it were, with time for the duties of Gods worship and service, in this case, take time in the morning, *I will prevent the morning watch*, saith David; he got beforehand with his Nobles, that when they were come, hee might bee fit to goe and conferre and take their time together:

gether.
then he
duty;
the tim
so done
Fiftly
necessar
Labour
the wo
dome, t
care th
sleevele
not wor
for you
tion.

Psalm
shall not

ther: when all was fast,
en he got himselfe to his
ty; so we should prevent
e time, and when we have
done, to improve it.

Fiftly, then cut off all un-
cessary expence of time;
bour to be beforehand in
e world, get that wise-
me, that courage, and that
e that may shake off all
evelesse occasion that are
t worth the while, both
your care and considera-
n.

Psalm. i. v. 3. *His lease also
ll not wither.*

F I N I S.